

SOME RARE JEWELS FROM GITA
OR
PRACTICAL REFLECTIONS
ON
A STRUGGLE FOR HIGHER LIFE
INTITLED THE
PRACTICAL GITA
BY

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पत्र पुष्प फलं तोय यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

Discourse 9th, verse 26th

He who offereth to me with devotion
a leaf, a flower, a fruit, water,
that I accept from the striv-
ing self, offered as it is
with devotion "

— 0 —

DEDICATED
TO
LORD SRI KRISHNA
AS THE,
Most Humble Offering
OF
DEVOTION.

PREFACE

This small treatise is the fruit of my morning meditations in which I used to reflect regularly for a quarter of an hour each day on the common points of difficulty encountered on the spiritual path in actual life as seen in the light of Sri Krishna's teachings in the song celestial.

I have tried to put together in these pages the practical thoughts and psychological observations as they struck me at the moment of inspiration and I believe they would prove to

be of some real use and help to those who are struggling to lead a higher life and wish earnestly to quicken their evolution

I am greatly indebted to Mrs Besant's English Translation of the verses of the Bhagwat Gita, which I have freely made use of for quotations in the exposition of my reflections in the body of the book

I am equally bound in gratitude to His Holiness R. S. Narayana Swami, the chief dis-

ciple of late Swami Rama Tiratha, M A , who helped me heartily in getting the manuscripts quickly through the press.

Further I would feel highly obliged to those of my readers who would take the trouble to communicate to me any corrections or suggestions for the improvement of this book for its second edition, which I hope shall follow soon, if the first edition, my maiden effort, is appreciated by the public and sold out quickly.

In the end, I would indeed feel truly happy and highly rewarded for all my humble efforts to lay down the few practical hints for higher life, if these reflections really prove of some help to guide some seeking souls a few steps onwards on the path of spiritual life and bring them a little nearer to the lotus feet of Lord Sri Krishna to whom is this book humbly dedicated.

Aum! Hari! Aum!

NARAYANA SWAROOP,

B.A., LT., F.T.S.

INDEX TO VERSES OF GITA USED

Dis- course	No used	Verses
I	1	47
II	13	14, 15, 17 to 19, 47, 48, 55, 56, 62 to 64, & 70
III	13	5, 8, 9, 15, 17, 19, 22, 25, 39 to 42
IV	8	7, 8, 11, 17, 18, 36, 38 & 39
V	6	6, 10, 16 17, 19 & 21
VI	24	5, 10 to 23, 25 to 31, 35 & 46
VII	1	14
VIII	4	8, 13 to 15
IX	3	22, 27 & 32
X	2	41 & 42
XI	3	53, 54 & 58

INDEX TO VERSES OF GITA USED — (*Continued.*)

Dis- course	No used	Verses
XII	2	7 & 8
XIII	2	16 & 18
XIV	7	2, 11, 23 to 27
XV	1	12
XVI	2	21 & 32
XVII	1	3
XVIII	8	5, 9 11, 45, 47, 57, 58 & 66
Total	101	Every discourse has been represented, & VI used the most

The Lord's
song

THE sacred song
sung by Lord
Sri Krishna at the
moment of the intense activity
of warfare, which made the dark
doubts of Arjuna to dispel, and
his weak, wandering mind to
change from a depressed, des-
pondent mood into a hopeful,
concentrated, and resolute at-
titude, was not only for the ages
bygone but has been at all times

since then and is even to-day a soothing solace of the wide world that is involved in its thousand and one miseries and despairs of daily life

It is still to be heard by each individual in the innermost recesses of his heart, even in the midst of the clash of outer life against the worldly obstacles, shocks, and disappointments, just when in its recoil and reaction the mind turns inwards, though only for a moment, to cast a reflecting glance upon its

experiences of life and to listen to the wondrous, soft, and sweet music of the soul

To those who have had the fortune to pass through the fire and furnace of pain and misfortune in a struggle for higher life, to those who have to the Lord made an humble offering of every action without seeking name, fame, reward or fruit, to those who have in His name sacrificed their very life for the service of man, to those earnest seekers who have thus

purified and tuned the tender chords of their soul to the higher vibrations, Sri Krishna's flute is ever singing out sweet melodies of eternal truth and law and sending forth inspiring messages of love, harmony and peaceful bliss.

It is only when in the simple
Bhakti. acts of self-denial
 and sacrifice for
 love, the God within meets
 the God without and shutting
 out the din and noise of the
 world allows the concentrated

mind to catch the gentle but
 subtle vibrations of the eternal
 song playing on the musing
 soul that the first aspect of the
 Divine Law strikes home, the
 philosophical idea, which is felt
 and realized for the first time
 in all its force of truth and
 beauty of conviction that there
 is but ONE THE UNIVERSAL in-
 fusing all and trying to mani-
 fest itself through the infinity
 of forms. The deeper and
 wider the sphere of love for
 others, the closer and nearer

the approach to God, who is
nothing else but Universal Love,
pure and absolute

(*Discourse 11th, Verses, 53 to 55.*)

"Nor can I be seen as thou hast seen
Me by the Vedas, nor by austerities,
nor by alms, or by offerings,"

"But by *devotion* to Me alone I may
thus be perceived, Arjuna, and known
and seen in essence, and entered, O
Parantapa "

"He who doeth actions for me, whose
supreme good I am, *My devotee* freed
from attachment, without hatred of
any being, *he cometh unto me* O
Pandava "

This is 'Bhakti Anantam' (endless love and devotion), or the 'Bhakti Maiga' of Gita, the PATH OF DEVOTION—beginning from the mutual dealings in the world, fostering into acts of self-sacrifice and ending in Love Divine Karmā leading to Bhakti


Again, it is only when in the Karmā simple relations the mother for her dear child, the lover for his heart's beloved, the benefactor for his loving

loving service rendered to others. The greater the intensity and earnestness of selfless work done to serve and lift up humanity, the happier and closer the proximity to God, who is nothing else but All Sacrifice, pure and absolute

(*Discourse 3rd, verses, 15, 22 and 19*)

"Know thou that from Brahma action groweth, and Brahma from the Imperishable cometh. Therefore the Eternal, the all permeating, is ever present in sacrifice."

"There is nothing in the three worlds, O Partha, that should be done by Me,

nor anything unattained, yet I mingle in action " 

‘Therefore, without attachment, constantly perform action which is duty or, by performing action without attachment, man verily reacheth the supreme ’

This is ‘Karma Nishkama ’ (work for work’s sake, or work its own reward), the ‘Karma Maiga of Gita, the PATH OF ACTION—beginning from the exercise of emotions, growing into feelings of unselfish love, and ending in Service Divine. Bhakti leading to Karma.

Finally, it is only when, in
 Gyana the simple pheno-
 mena of cons-
 tant change and storm in the
 sea of matter, the tides of for-
 tune, power and wealth rise
 and fall and wreck the most
 beautiful and beloved objects
 even before they are enjoyed,
 the waves of opposing moods
 of passion and pride, pleasure
 and pain, love and hatred, fol-
 low one over the other and
 break against the most peaceful
 mind, reducing it to a helpless

mity of thought that all matter is *Maya*, changing and illusory and is not worth the seeking however attractive, and that the spirit is the only Reality, permanent and eternal, which is worth all the trouble to know and realize

The keener the discrimination and the more home-driven the feeling of the real and the unreal, the lasting and the fleeting, the permanent and the changing, the life and the form, or the spirit and the matter; the

“When the *Wisdom light* streameth forth from all the gates of the body, then it may be known that *Harmony* is increasing ”

‘Having taken refuge in this Wisdom and being assimilated to My own nature they are *not reborn* even in the emanation of a universe, nor are disquieted in the dissolution ”

This is (‘Gyan Paimarthic’) (Divine Wisdom), the ‘Gyan Marga’ of Gita, the PATH of WISDOM beginning from the experiences of change in everything, developing into the dis-

while Gyan or wisdom points out and teaches what kind of Karma is worth the doing, purifies and makes it more spiritual and unselfish

Finally, Gyan or wisdom leads to true Bhakti, the love universal for the all pervading Deity, for the spirit as seen everywhere in Matter. while Bhakti or love devotional purifies wisdom or experienced intellect and makes it more sublime and uplifting.

It is evident, therefore, that the three paths as pointed out

kinds of temperaments, the emotional, the motor, and the mental to their respective paths that are adapted well to their particular needs. As are the three paths never wholly unmixed, just so are the three temperaments never simple and pure but coloured more or less with each other's elements. It is the particular quality or a special characteristic showing in prominence or standing out in relief that marks an individual temperament which is

attracted to its corresponding jewel, mentioned before, to determine for itself a course most suitable to its own line of evolution.

But the differences that mark out the various paths are merely external and exist only in the initial stages where they prove useful indeed to the novice who has not yet learnt the wider adaptability and who is still far off from the truth. These seeming differences sink down as the paths approach

nearest and nearest to their common goal, the universal ideal, the same converging point, the knowledge of self or self realization

The three qualities of devotion, action, and wisdom help each other to grow finer and finer as they rise into subtler and finer regions on the path of progress, till they finally reach the very pinnacle of glory and splendour, where they are entirely undistinguishable one from the other in the

absoluteness of their purity,
and merge along with the seeker
into the one common truth

(Discourse 4th, verse II)

"However men approach Me, even so
do I welcome them for the path men
take from every side is Mine, O
Partha"

Thus can the three paths to
union be recon-
Yoga, the ciled to each
Royal Road other and be really
unified in the one PATH OF
YOGA, the one Royal Road
of which the three paths are

merely the three separate aspects of the same

Yoga tolerates all the paths, takes the help of all, sifts out what is best in each and blends in due proportion the three elements of love, action, and wisdom into a harmonious whole making its own course the easiest, the quickest, the most attractive and beautiful, and therefore the best of the paths to lead on at once to the triple aspect of the Duty, the aspect of Sat-Chit-Anand, Love, Light,

even the wise the yogi is greater than the men of action, *therefore become thou a Yogi, O Arjuna* '

If then you have listened to the three fold path as sung and pointed out by Lord Sri Krishna Himself in His Song celestial and if your heart yearns for something higher, something spiritual, something which you feel you must have but cannot find in the illusory worldly objects, then seek the Path of Yoga and a Guide to lead you on to the desired object, your ideal, the

union with the one Reality in eternal bliss, which verily is without them hard to attain

But to seek them, you have not to renounce
 Action with the world, nor to
 changed leave off all action,
 attitude nor to cut off all
 connection with it, for you cannot do it; it is simply impossible as long as you are in it. On the contrary, you have to work harder and more vigorously than ever before but with your angle of vision changed, your

view of life widened, your attitude altered. You have to renounce not physical action but all attachment, all selfishness from your mind and have to work and sacrifice to help evolution onwards as God's messenger on Earth

Discourse 18th, verses 11 5 and 9

"Not indeed can embodied beings completely relinquish action, verily he who *relinquisheth the fruit of action*, he is said to be a relinquisher"

"Acts of sacrifices, gift and austerity should not be relinquished, but should

be performed, sacrifice, gift and also austerity are the *purifiers*, of the intelligent

“He how performeth a prescribed action, saying, “It ought to be done” O Arjuna, *relinquishing attachment and also fruit*, that relinquishment is regarded as *pure*”

Be in the world but be not of it, therefore.

Be like lotus leaf unaffected though immersed in water

Discourse 5th, Verse 10.

‘He who acteth, placing all actions in the Eternal, *abandoning attachment*,

"Verily there is no purifier in this world like wisdom, he that is perfected in Yoga finds in it the self in due season "

"The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses, and, having obtained wisdom, he goeth swiftly to the supreme Peace,"

Thus prepared and purified, if you dedicate your individual self to the universal, the All, the Absolute, the Perfect, which you worship and try to imitate and which you really are, if you but forget your little self,

then losing self you cannot but find the Self. You will have no more to seek the path or the guide, nay the path will itself open out before your wondering gaze and the guide will himself seek you out, take you in hand and guide you unimplored

But, remember! It is your own making what you are and it is your own choice and longing that you are here on the World's big stage of evolving Life.

None else can undo what you yourself have chosen to do, none else dare interfere in the perfect freedom of your self supreme. You may enjoy, you may suffer, you may play your part in the eternal drama of evolution as long as you may wish, for there is no other to compel. If however, you wish to realize yourself, to know your own true nature, then you have nothing more to do but to unmask yourself, to unveil the veil you have yourself put on,

You may do it at this very moment or take ages to accomplish it, if so you choose. The more earnest and intense you are in your activity, the quicker will be your success, the sooner you will have accomplished what you desire

But if you wish to continue the part you have taken on the world stage, then play it well and heartily, play it like a master in the art with full command and consciousness of what you act, and enjoy it tho-

roughly well be, it the part of
 pleasure and luxury or of sor-
 row and misery, of fortune or
 of misfortune.

Discourse 2nd, verse 56

For, "He whose mind is free from
 anxiety amid pains, indifferent amid
 pleasures, loosed from passion, fear and
 anger is called a sage of stable mind"

Forget not your true self, the
 Master of the stage, although
 wearing the mask of name and
 form for the time Recognize
 your Royal Self under your own
 and other's masks and then

indeed you would enjoy the true bliss even now and here.

Discourse 6th, verses 30, and 31

' He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold and he shall never lose hold of Me "

" He who established in unity worshippeth Me, abiding in all beings, that Yogi lieth in Me, whatever his mode of living "

Hence recognize the unity of •

Unity of Life in Di- versity of Form	Life Divine in the diversity of 'Maya', in the infinity of forms.
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Find Him in the lustre of the gold, in the brilliance of the diamond, in the fragrance of the rose, in the sweetness of the date, in the cooing of the dove, in the roaring of the lion, in the innocence of the child, in the wisdom of the wise . seek Him in every throbbing heart, in every growing plant, in every living cell, nay, in every vibrating atom for who else can there be found anywhere but Him, who pervades and who sustains all.

*Discourse 15th, verse 12, and Discourse
10th, verses 11, and 12*

"That splendour issuing from the Sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me "

" *Whatever is glorious, and good, beautiful, and mighty, understand thou that to go forth from a fragment of My splendour "*

" But what is the knowledge of all these details to thee O Arjuna! Having pervaded this whole universe with one fragment of Myself, I remain "

Go, worship at the feet of Na-
 ture, learn lessons
 from the snowy
 peaks, the running
 brooks, the blazing

**Worship
 Nature**

fires, the rustling winds, the
 ethereal skies, take courage
 from the five elements to
 remain calm and serene, pure
 and active, burning away desires
 singing His songs and aspiring
 Heavenwards. Be like the
 mighty, the rigid, the sacred
 Himalayas in the might and
 strength of your resolve and
 determination, in the rigidity

and fixity of your principle and purpose, in the sacredness and sublimity of your ambitions and ideals, Ascend higher and higher the spiritual heights until you reach their very summit, the mountain head of Divinity, whence flows the Gauges of freedom and of bliss, of wisdom and self-knowledge who washes away every trace of bondage and of misery of him whoever is lucky to take a bath in her holy waters.

Until you do this and unless you
 have a keen eye of
The Paradox discrimination, you
The Illusion may survey the
 whole infinitude of His mani-
 fested glory which breaks forth
 in dazzling rays of divine qua-
 lities, here, there, and every-
 where, and still you may not
 discern the truth, may even be
 dazzled and blinded by its very
 splendour and remain hiding
 and groping in the darkness
 of misconception and ignorance
 of your own making. And yet

the fault is not of the Sun, it
 the bat never sees the magnifi-
 cence of His glory You may see
 Him always and still never see
 Him The strange paradox !
 He is so very near, and yet so
 far off

Discourse 13th, verse 16

" Without and within all beings, im-
 movable and also movable, by reason of
 His subtlety imperceptible, at hand
 and far away is That "

Verily the veil of Maya is hard
 to pierce, a hard nut to crack.

Discourse 7th, Verse 14

This divine illusion (Maya) of mine
 caused by the qualities is hard to

pierce, they who come to Me they cross over this illusion "

Would you go to Him! Would you fain cross this ocean of Maya! Then wait not, for the door is open to all alike, be one sinner or saint, black or white, *shudra* or Brahmana There is hope for all who take refuge with Him To none is denied the way who is sincere and makes efforts in the right direction

Discourse 9th, verse 32

'They who take refuge with Me, O Partha, though of the womb of sin,

women, Vaishtyas, even shudras, also tread the highest path "

Discourse 4th, Verse 36

"Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom "

Discourse 5th, Verses 16, and 17

"Verily in whom unwisdom is destroyed by the wisdom of the self, in them Wisdom, shining as the sun, reveals the Supreme."

"Thinking on That merged in That established in That, solely devoted to That, they go whence there is no return, their sins dispelled by wisdom "

passion and pride, every gale of misery and misfortune. Supply your captain with the compass of discrimination, having its magnetic needle of earnest devotion always pointing to the North, the goal of realization. And then launch your tiny boat IN PERFECT FAITH OF THE ALMIGHTY blessed with the passport of discipleship gained by selfless work in His name. Thus fitted your spiritual voyage cannot but be a success and will soon find you ashore and safe in the lovely embrace of your dear own Self.

Discourse 12th, verses 7 and 8

"These I speedily lift up from the ocean of death and existence, O Partha, their minds being fixed on Me"

"Place thy mind in Me, into Me let thy Reason enter, then without doubt thou shalt abide in Me hereafter"

Not a dream is this but a stern reality and even if you call it a dream, it is a dream that can be materialized.

There have^e been men of faith, who have done it and you can do the same. Man can do what man has done. Work hard to

build the raft. Work, work incessantly to free yourself from the bondage of Maya, to cross over the great illusion

<p>Fly not from the field of act- ion, for act you must. But act not with attachment, it is binding. Act for the sake of sacrifice, with- out desiring</p>	
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Discourse 3rd, verse 5

‘Nor can any one, even for an instant, remain really actionless, for helplessly is every one driven to action by the qualities born of nature.’

the wise act without attachment, desiring the welfare of the world "

For, "The world is bound by action, unless performed for the sake of sacrifice, for that sake, free from attachment, O son of Kunti, perform thou action."

Unless an act is done selflessly, it is always binding. Even the highest good action will forge a chain of bondage, even though it be a golden one. It is only 'Nishkama Karma' that will not forge new chains to bind, but on the contrary will

cut off all previous ones and set you free.

Discourse 2nd, verse 47

Thus, "Thy business is with the action only, *never with its fruits*, so let not the fruit of action by thy motive, nor be thou to inaction attached "

Hence, with heart and soul co-operating with the Divine Will, with the Law of Sacrifice and Unselfish Service, work for work's sake alone unattached to the fruit thereof. This is the moral of Right Action.

Now to look at the psychology of action, you are led, impelled, or rather goaded on by your forceful desires, your interests, your tastes, and there are thousands of them burning, vying with each other, pressing hard and perhaps equally to claim your best attention, and seeking the very first opportunity for their fulfilment. It is not unoften that you find yourself bewildered and confused, drawn to this

side or that, wavering, struggling hard under the pressure, indecisive, and, may be, giving way to depression, dejection and darkness. Your enemies, the desires muster under such overpowering numbers and endless ranks that you cannot for the time withstand their force and so lose heart. It is under such moments specially, that you should not fall a prey to your enemy but keep bright and cheerful and look for the Inner Light, the illumination of

the light of Sri Krishna's
teachings. Bathe in it and gain-
ing strength stand bravely the
onslaught of your enemy

Discourse 6th, verse 6

' Let him raise the self by the Self
and not let the self become depressed,
for verily is the Self the friend of the
self and also the self the Self's ene-
my "

Rise equal to the occasion and
fight but fight not at random,
for you may not succeed unless
you fight properly and rightly
and in accordance with the art
of warfare, You cannot of

finally you do away with all desires save one of self-realization, gaining which nothing remains more to desire.

It is here specially, that all your strength of wisdom, knowledge and discretion, and force of character is urgently demanded to take the right path to your goal and abide by it strictly. You cannot but profit exceedingly by the sacred teachings of the Lord, if you only try to live them and regard them as your perfect guides.

Discourse 3rd, verses 39 to 43

"Enveloped is wisdom by this *constant enemy* of the wise in the form of *desire, which is insatiable as a flame.*"

"The senses, the mind and the Reason are said to be its seats, by these *enveloping wisdom*, it bewilders the dweller in the body "

"Therefore, O best of the Bharatas, *mastering first the senses*, do thou slay this thing of sin, destructive of wisdom and knowledge "

"It is said that the senses are great, greater than the senses is the mind greater than the mind is the Reason, (Budhi) but what is greater than the Reason, is He."

"Thus understanding Him as greater than the Reason, *restraining the self by the self, slay thou O mighty armed, the enemy in the form of desire, difficult to overcome* "

Discourse 2nd, verses 55, 70, and 17 to 19,

' *When a man abandoneth, O, Partha, all the desires of the heart, and is satisfied in the self by the self, then is he called stable in mind* " . . .

"He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved—not he who desireth desires "

"But the man who rejoiceth in the Self, with the Self is satisfied, and is

content in the self, for him verily there is nothing to do "

"For him there is no interest in things done in this world, nor any in things not done, nor doth any object of his depend on any being "

"Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme "

<p>Divest^e your desires of the Psychology of Desire and Duty</p>	<p>selfish element, their grossness, and they will atonce be reduced to the pure gold of duty.</p>
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Hence, transmute desires into duties.

Perhaps, it would be better to note here carefully the difference at some length between desire and duty as factors in your evolution, a thorough understanding of which is very essential to a successful battling and conquest over them.

1 DESIRE is an inner impulse for an action in order to avoid pain and to gain pleasure by doing what appears fascinat-

ing and pleasant, but it is made blind by its transmissiion through the grosser nature of man, the lower passions and appetites of the body. It, therefore, gropes after its object in the dark, regardless of the Laws of Nature, leads to irresponsible action, good or evil indiscriminately, resulting in either pleasure or pain, and hence ultimately it fails to achieve for you the real object of your search.

2 Duty also is a similar impulse for an action to be hap-

nature, draws you down to the round of births and deaths, forges for you bonds of attachment, and ensnaring you into hellish temptations makes you always uneasy, restless, and melancholy, impatient, hankering, and unhappy.

4. DUTY shows experience, content and completeness, and tries to share its fulness by giving, partaking unselfishly, helping others to win what is true blessing and joy of life. It takes you on the Niyatti

5. DESIRE is negative, goes out in the wrong direction, seeking pleasure, revels in the pangs of opposites, learns by hurtful impacts and supplies to duty a store of raw material collected from its large variety of experiences

6. DUTY is positive, takes to the right direction yearning to arrive at Truth, acts on the dictates of conscience and of wisdom, built from the raw material of experience, and finding its longed for object in the

end drinks deep at the nectar of Eternal Bliss.

It appears, therefore, that though Desire and Duty are at constant conflict with each other and diametrically opposed in all outward form yet have they a real internal connection, nay are truly two separate aspects of the same inner force of love for self-expression in joy trying to realize itself in outer manifestation, and hence they can be

made to reconcile with each other when properly balanced and harmonised

Again, the conflict of Duty and Desire is one of Higher and Lower nature. The one trying to uplift you with any amount of labour and sacrifice as it sees the glory of infinite bliss in front, the other tempting you to remain where you are to enjoy as long as possible the pleasures already won. The one looks with hope into the forming future, the other tries to enjoy the passing present.

The one awakens you to higher possibilities for which the lower must be sacrificed, the other fears the sacrifice and suspects a fall in too rapid a progress. And although one points to a brilliant future while the other is enamoured of a tangible present, yet are both right from their own point of view, for both have a purpose to fulfil, have something to teach and translate into the plane of action for your own ultimate good. Evidently, they always go together and live

out and fulfil their functions side by side.

Desire, though it offers resistance and temptations, arresting your progress for the time, shows out none the less clearly and distinctly your weaknesses and your faults, and gives you due time to strengthen your assailable points, to recoup your spent energy, and to grow strong by the very resistance you meet with. Thus it enables you to move onwards, boldly and fearlessly into the field of action,

gaining ground more rapidly as you proceed than otherwise possible.

Hence, desire and duty are both desirable, both are equally necessary and useful to give you the required impetus to action, and both serve you, in as much as, both keep you always pressing forward, pushing you onwards, bringing you nearer and nearer to your desired goal.

The larger the number of Desires lived out in the Forthgoing Path, the greater the variety of

experiences gained, and hence, the richer the store of wisdom gathered and fuller and better the performance of Duty to accelerate your progress on the Return Path

To desire for things, therefore, is not at all bad, nor to act in obedience to your desires, but it is the sort of desires you entertain in a given stage of life that really matters. The same desires and duties, which

Desire not
 bad
 in itself,

are essential and helpful to your progress and besitting at a certain point of evolution, are obstructive and harmful to your progress, unbecoming, and undesirable at another point.

What is law and order, good and beneficial, noble and heavenly for one stage of life, is riot and confusion, evil and harmful, ignoble and hellish for another.

Your desires and duties change with respect to time and place just as much as with regard to your fitness for a certain

position in evolution It is all desire in the beginning, desires and duties mixed in the middle, and all duty in the end

They keep constantly changing
 at every point of
 The constant your career as do
 change the other infinite
 things of the manifested universe all around you And you have to be extremely careful at every step to keep up with the change, desiring and doing that which exactly fits your conditions, your grade of evolution

Discourse 5th, verse 19

"Even here on earth everything is overcome by those whose mind remains balanced, the Eternal is incorruptible and balanced, therefore they are established in the Eternal"

Keep the goal, the ideal ever
before you and let
The Double everything else fall
Test. in a line with it
and arrange itself
accordingly,

Anything however unattractive that helps your cause righteously, that moves you onwards safely to the next grade in front,

your duty, while that which hinders it, takes you backward or lets you still is against your duty

Apply this double test at each step and find out what exactly YOUR DUTY IS.

Hold fast to your own duty, firm as a rock, while you resist the temptations of the various desires, and grow the stronger.

Discourse 16th, verses 45 and 47

For, "Man reacheth perfection by each being intent on his own duty"

"Better is ones own duty though destitute of merits than the well exe

cuted duty of another He who doeth
duty laid down by his own nature in-
 ourreth not sin "

But no sooner you are able to
 gain another step
 Orthodoxy forward in evolu-
 tion than give up
 and
 Liberality atonce the former
 hold, or you will
 not be able to move onwards.
 The lower duty fulfilling its
 purpose must be sacrificed to
 higher, or else it will hold you
 back in the form of narrow
 ideas, superstition, prejudice,
 and intolerance, and will only

prove a cause of hinderance than of progress from more to more.

Be orthodox in the stage in which you are for the while, but give up your orthodoxy for the next stage just when you are fit for a transition which would otherwise be simply impossible to enter

The Final Point	Thus, alternating orthodoxy and liberality in right order, enjoying your heart's desires and performing pleasant duties but sacrificing them which served
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intense joy of self-realization and of self-expression of Truth, the eternal, the supreme, the absolute, in its infinite variety of manifestation.

Discourse 3rd, verse 17.

"But the man who rejoiceth in the Self with the Self is satisfied, and is content in the Self, for him verily there *is nothing to do*"

If then you wish to rise above
 Desire and Duty
 and to taste the
 perfect joy of un-
 attached action,
 you have first to pass through
 The way up
 is through.

them, and to investigate and find out your exact place in evolution to begin with. You have to mark out consciously what sort of desires most attract you, what duties you can perform most easily, and what desires and duties you can safely forego or wisely sacrifice to help you to rise higher in evolution.

	Perhaps, while yet a child,
	you desired, you
Child and	yearned for your
Manhood.	own amusing play-
	things, your little
	toys, your innocent sports as

eagerly and persistently as you now desire and long for a beautiful home, a decent earning, a respectful position, a game of shining out in life. You learnt your elementary lessons from what the uncaring age of childhood could teach you with its manifold attractions and irresponsible amusements. As you grow older and pass into manhood, the very play things which once formed your heart's desire are now discarded, are disdained and given up as un-

timely and out of place and a new sense of responsibility, of duty takes hold on you. You have now a family to maintain, your dependents to support and protect, and your ambitions, the higher playthings, are now name, fame, wealth, and power.

Just so are the child souls, the younger egos on the Prayitti Maiga, the forthgoing path, seeking satisfaction in the many objects of senses, madly driven by the dark desires to pursue that which is ever

fleeting, being no more than a hunt after one's own shadow
'And many are the lessons they learn by the sad struggles and knockings of a life of sin and sorrow,

But to the older souls, the more advanced, who have just reached the turning point in the path of evolution strike the questions — "Wherefore all this struggle and sorrow? Will it never end?" And the hunt for false and fleeting pleasure turns for them into a quest for true

happiness, for 'Shanti' the eternal peace and bliss.

For such seekers dawns the divine wisdom, which discloses at once the madness and folly of delving any longer in the delusory objects of the child soul's pleasure. They had their object, their part to play, but now their purpose done, they must be discarded and disdained as unworthy of the grown up soul and as mere hindrances and obstacles to the path in view.

If you hanker after Mammon,
 the Money God,
 after Position and
 Power, then know
 that you are yet
 upon the lower
 rungs of the spiritual ladder,
 that you are upon the Forthgo-
 ing Path (the Pravritti Marga)
 of which the KEYNOTE is Strife
 and Struggle for the sake of the
 self, for you can see no further
 than your own material good.
 Your immediate goal is the
 building of personality and indi-

lay your hands upon. It is your Initial, the School Stage of the world, where you learn to discriminate the Self from the Notself, the Real from the Unreal, and entering into matter conclude by a process of negative experimenting that whatever is Spirit, is NOT THIS! NOT THIS!

It is only when the school has nothing more to teach you, nothing new to impart, when its objects cease to attract your heart and lose all their charm

Are you in the School Stage ?
 Then hate it not, abide its by
 laws, try hard to pass through
 each of its standards until you
 obtain the final passport to en-
 title you to the next Stage now
 rightly deserved to enter.

On the other hand, if you
 find your view of
 The life is otherwise,
 Transition your mental atti-
 tude is different ;
 if apparently working amongst
 worldly men you feel a natural
 distaste and disgust of all their

mundane achievements, and if your heart's constant craving is for a knowledge of what is beyond, if you earnestly wish to peep at the Reality behind the panorama of the ever shifting scenes of the world, if you hanker after a vision of the Divine Architect and an understanding of His Great Plan, then know that you are certainly preparing for a big stride in the human evolution.

It is your Transition Stage; the delicate turning point of

which the KEYNOTE is Wishing and Wavering along the spiritual ideal, for you are yet unsettled to frame your future

The portal of the Divine College stands before you wide open with all its higher possibilities and you have by your past endeavours qualified yourself and earned the right to enter it

Your immediate end in view is to find out whether you are really willing to make *the necessary sacrifice* for a life of hard

study, deep meditation and selfless work, and to decide and make up your mind accordingly.

The future prospect demands of you to dare, to risk, to win, and be silent. The right step for you is to keep the flame of your spiritual desire burning bright and steady, so that in the illumination of its light you can fully see your way to firm determination and give up your wavering attitude. Study carefully the biographies and actual lives of the great, the saintly

people and take courage from their example.

Concentrate your mind on their achievements and settling the matter once for all, resolve upon your future work unshaken.

Listen not to the perverted reasonings of the worldly men who are yet far below your level and cannot see higher up than their own sphere of life

Come in contact with the older egos, the guides and teachers of our humanity and

have perfect faith in your own spiritual Guru, by whose unbounded grace alone, if combined with your devotion sincere, you can safely pass through the trying transition and taste the sweetness of the Higher Life.

If, however, you find that you are feeling the
The Final - miseries of the
Stage world keenly, the
 - sufferings of hu-
 manity painfully and are consequently devoting yourself heartily to a sincere service of

mankind in token of the loving worship you offer to the Omnipresent, then rest assured that you have passed the Initial, or the School Stage, and the Transition already and are well ahead on the Return Path (the Nivritti Marga) of which the KEY NOTE is to Serve and Sacrifice for the sake of others, for only in the good of all can you find your real good.

It is your Final, the College Stage of the world, where, going through a course of higher discipline in spirituality,

you can obtain the Master's degree, can rise a perfected being, a liberated soul, a realized self, a cosmos out of a chaos, in full possession of the Sat-Chit-Anand State, its Diploma

Your immediate goal is to merge your personality and individuality in the universality of life, to lose the smaller in order to find the larger Self

The natural law in force, within the holy precincts of the Divine College, demands of you to do nothing exclusively for

your personal or individual-self but for the good of the humanity at large, for the sake of the one life permeating all.

Unity in diversity is what you are seeking about and discovering and whatsoever makes for peace and union is helpful on your path

The right step for you is to study the needs, the real wants of humanity in the Great Plan of Evolution, and sacrifice your-

self as best you can to lessen the miseries and sorrows of the world.

Use your little mite to fight out the right cause and be a conscious factor for active good, just perhaps a tiny but useful revolving wheel in the great workshop of Nature which turns out 'high and evolved Souls worthy to know, adore and realize the infinite splendour and inconceivable glory of the Majesty of their Almighty Creator.

Understand well, therefore,
 the three Stages
 Find your Stage and Work of the Soul's progress, make a start

from where you stand and see yourself a little ahead, a step gained every day. Tarry not, nor drift with the times in the common rut but chalk out your special course to follow and work full consciously to move along the line of your true evolution. Carry out your own principles and duties against all obstructions with an iron

will that wins and knows no defeat.

The dark clouds of doubt and
 The Tests a fast growing
 mist of evil may
 gather above and around you,
 the threatening thunder of common folk may drown your voice and deafen you, the whirlwind of public opinion may blow most furiously and raise up storms of dust of untrue charges laid against you, and to add, the rain and hailstones of calamities and misfortunes may over-

take and pelt you, nay all may
 appear to turn against you and
 may for the moment obstruct
 your view of the ever-shining
 Sun of Truth and obscure your
 way to rightful duty. You may
 thus be overwhelmed with sor-
 row and feel helplessness, and
 your mind may all appear con-
 fused and well nigh breaking
 point under the great strain
 of the weighing tests,—for tests
 they are brought down by the
 very perseverance in your prin-
 ciples. And you may like the

despondent Arjuna of yore give
up and surrender your very
arms of hope and fortitude
with which you fight out the
fury of rough weather

Discourse 1st verse 47

"Having thus spoken on the bat-
tle field, Arjuna sank down on the
seat of the chariot, casting away his
bow and arrow, his mind overborne by
grief "

And yet, if you have a per-
fect faith in Him and try to
remember and seek His grace in
the silence of the inner chamb-

ers of your heart, you will not miss to hear the wondrous call of Sri Krishna & flute to Duty as of old. while tuned with the tone of its note you will surely forget all sorrow, cast off for ever depression, and under its elevating and inspiring influence, filled with new energy and fresh courage you will feel connected with limitless supplies of help and power to meet any emergency, any demands in the battlefield of life.

Discourse 18th, verses 58 and 66.

"Thinking on Me, thou shalt overcome all obstacles by My grace, but if from egoism thou wilt not listen, thou shalt be destroyed utterly."

"Abandoning all duties come unto Me alone for shelter, sorrow not, I will liberate thee from all sins,"

The seeming sins incurred in the right discharge of your duty are no sins and you should not be sorry for them, for liberty from them is vouchsafed to you if you are sincere.

and duties stir not an inch from them if you want a speedy success, try to carry them out under all circumstances, no matter what they cost you, for you are sure to win in the end, as truth prevails at last. The greater the sacrifice in your earnest and sincere devotion, the quicker the gain of the reward of success.

Fear not sacrifice and pain, and hate not calamity and misfortune, for the former make you pure, and the latter make

you wise, and purity and wisdom together take you nearer to your goal. Hence, welcome then calmly and cheerfully with a brave heart within and bright looks without Remember, God is nighest when the pangs are highest. Also mark well that every cloud has a silver lining. Be always hopeful that all may be helpful.

Discourse 2nd, verses 14 and 15

"The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent, endure them bravely, O Bharat,"

*" The man whom these torment
not, O chief of men, balanced in pain
and pleasure, steadfast, he is fitted
for immortality "*

Feel not miserable or unfor-
tunate while pas-
Be not depressed sing through the
or elated tests of suffering
and pain but be thankful to Him
all the more that He has now a
special watch over you to quick-
en your evolution Cast a criticiz-
ing glance on those lower below
who are suffering even more than
you, take courage from them,

feel happier and be better satisfied

Be not puffed up or conceited if you are making a fortune, or rising in position, nor be elated at a prominent success, you may happen to gain. Look up humbly to those higher above, who are even more fortunate and more successful than you, mark their example well and be more modest and meek.

Thus glancing on those above and those below realize your

own true position and be evenly balanced, harmonised, and well disciplined. Go not to extremes, but try always to tread the true path of the golden mean in each and every thing you have an occasion to do.

Discourse 6th, verses 16, 17 and 18

"Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna "

"Yoga killeth out all pain for him who is regulated in eating and amuse-

ment, regulated in performing actions,
regulated in sleeping and waking "

"When his subdued thought is
fixed on the Self, free from longing
after all desirable things, then it is
said " *He is harmonised* "

Hence carry yourself well
balanced under all
Lose not the vicissitudes of
Balance fortune, knowing
that they are there only because
to serve you, that they stay mere-
ly so long as have a purpose
to fulfil, a work to accomplish.
They have perhaps, to remove

your defects, to strengthen your weaknesses, to purify your conduct, in short, to build your character with virtues to make you fit for immortality.

They can not remain a moment longer when their end is achieved, when their work is done, for are they not temporary in their very nature. Hence make good use of them while they gladly stay with you. Be sure to use the temporary to gain the permanent, or the

temporary will overpower and keep away from you the permanent.

Learn selfcontrol and concentration, direct the powers of your mind against itself, rise above it to meditate on the Self and all else will follow.

Discourse 6th, verses 25 to 29

" Little by little let him gain tranquillity by means of Reason [Budhi] controlled by steadiness , having made the mind abide in the Self, let him not think of anything "

"As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self,"

"Supreme joy is for this yogi whose mind is peaceful, whose passion nature is calmed, who is sinless and of the nature of the Eternal"

"The yogi who thus, over harmonising the self, hath put away sin, he easily enjoyeth the infinite bliss of contact with the Eternal."

"The self, harmonised by yoga, seeth the Self abiding in all beings, all beings in the Self, every where he seeth the same."

Thus, control of character
 through MEDITA-
 Thought TION is the KEY TO
 Power SUCCESS

The powers of thought are simply marvellous, both as constructive and destructive. Use the irresistible force of an intensely earnest, persevering, and fully determined concentrated mind, and there is nothing so hard that cannot be done, nothing so obstinate that cannot be undone. You can make or unmake yourself just as you

please As you think and believe in, so you are

Discourse 17th, verse 3.

"The faith of each is shaped to his own nature, O Bharata The man consists of his faith, that which his faith, is he is even that "

For, repeated thought creates desire, repeated desire gives opportunity and ends in action, repeated action turns into habit, repeated habit forms character, and good or evil character makes or mars your fortune, moulds your destiny, forms your very

self what you are in your evolution

Cherish evil thoughts all along and you will before long fall down into the depths of satanic and brutality, keep constantly meditating on divine thoughts and you will in no time find yourself lifted up into the heights of Divinity and God-head

Discourse 16th, verses 21 and 22.

"Triple is the gate of this hell, destructive of the self - lust, wrath, and

greed, therefore let man renounce these three "

" I man liberated from these three gates of darkness, O son of Kunti, accomplisheth his own welfare, and thus reacheth the highest goal "

Hence the need to keep the spiritual thought ever in the forefront of your mind, whatever else you do, to meditate constantly on Him, to do everything in His name, to consecrate every action of your life with His blessing, to dedicate yourself wholly to Him.

*Discourses 6th, 18th, 9th, 8th, verses 35,
57 27, and 8 respectively*

"The blessed Lord said

*Without doubt, O mighty armed, the
mind is hard to curb and restless, but
it may be curbed by constant practice
and by dispassion"*

*"Renouncing mentally all works in
Me, intent on Me, resorting to the
yoga of discrimination, have thy thought
ever on Me"*

*"Whatsoever thou doest, whatsoever
thou eatest, whatsoever thou offerest,
whatsoever thou givest, whatsoever
thou doest of austerity, O Kaunteya,
do thou that as an offering unto Me"*

" With the mind not wandering after
 aught else, *harmonized by continual
 practice, constantly meditating*, O Par
 th, one goeth to the spirit, supreme,
 divine "

Theory and Practice	Meditate internally and then
	practice externally what you have me- ditated upon Find
	out exactly what and where you fail in during practice and me- ditate over it long and deep Theorise and bring the result into practice again with redou- bled energy, and go on meditat- ing and practising, over and over

again, as often as you fail until you succeed to obtain perfectly what you desire.

Meditation is nothing else but a continued
 Psychology dwelling in imag-
 of Meditation nation of your
 concentrated mind
 upon certain ideas you wish
 effectively to deal with.

You may use it most profitably to make fruitful enquiries into any truths, or to impress your mind effectively with the

truths found out, to determine your external behaviour, to serve you as the guiding factors of your outward life.

But you can meditate truly and with effect on that only which interests you the most and which absorbs your whole attention. It is the degree of value you attach to an object that engages your attention to an equal extent. Your experience tells you what is the order of values you should attach to the objects of your desires.

Your contacts with the external world, your dealings with its manifold objects give to you a variety of experience. The contacts and dealings are either pleasurable or painful. The feelings of pleasure and pain make you think and discriminate. The discriminative mind, in due time and at a particular point of your path of evolution, finds out exactly what is truly pleasant, or really worth striving for.

It is at this happy and auspicious moment of your life, the critical, the deciding, the turning point that your mind recognizes the true worth of spirituality, realizes the full importance of higher life and attaches the greatest value to what is the one true object of your long continued search. It is then that your ideal is dearest to you, that you begin to regard it as part and parcel of your life and as such cannot but keep it uppermost in your

mind, nearest your heart and above everything else, howsoever dear or precious to you

It is then only that you really feel an all absorbing interest in the careful investigation and earnest search after the Supreme Truth and, if need be, can sacrifice your very life, your all for the sake of that which you now know for certain to be far, far above the most precious things the poor world is able to offer and which is, therefore, rightly prized by you above all,

Remember, it is only then that your mind can be made to concentrate fully, can remain calm and controlled as an unruffled lake and can meditate constantly on the unbroken reflection, on the full image of your dearest ideal in it, dearer than life itself. Nay, your mind can at this stage go further, it can now rise above mere reflection or image of the ideal. Tracing its very source and soaring higher and higher in its celestial flight in the contemplation of

the most sacred and the highest, it can be finally lost only to find itself entirely merged into the glories of the Bliss Supreme, which is beyond conception, beyond the reach of imagination, the limit of ideation, or the power of the poor mind to grasp.

Until then, however, cease not
your h u m b l e,
Cease not efforts to move-
efforts. on wards, to go on
slowly forward in
the meanwhile, keeping ever to-
wards the highest ideal. Feed

and foster your mind with the one thought of your ideal and make it strong and wise to guide you aright in the teeth of all temptation and to prepare you, though gradually, for the great consummation in view. Retire into the privacy of your heart as often as you can and make use of the transmuting powers of Daily Meditation.

	Take help of external nature,
	as far as possible,
Take help	to make your con-
of Nature	centration easy.
	Resort to seques-
	tered places as often as you can,

go amidst the green bowers of forest plains; walk by the flowery beds of mountain sides, sit on the sandy banks of holy rivers, enjoy the pleasant sight of beautiful lakes, admire the foaming breakers of the roaring sea, the snowy mantles of the hoary peaks, the silver streams and crystal cascades of lovely valleys. In short, meditate where the Nature is rich, grand and exuberant in its beautiful scenery, pure atmosphere, wholesome water, genial

climate, and healthy magnetism, away from the crowded cities, the big busy haunts of the so called civilized people

Avail of the subtle influences and the charm of Nature to sooth and soften your heart, to bring your mind to rest, to tune you to the gentle vibrations of the serene surroundings and meditate to gain access to the blessings of "Shanti" the Peace Eternal

Discourse 6th, verses 10 to 15

"Let the yogi constantly engage himself in yoga, remaining in a secret

place by himself, with thought and self subdued free from hope and greed "

"In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of cloth a black antelope skin, and kusha grass, one over the other "

"There, having made the mind one pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise yoga for the purification of the self "

"Holding the body, head, and neck erect, immovably steady looking fixedly at the point of the nose, with unseeing gaze,"

"The self serene, fearless *firm in the vow of the Brahmachari*, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me "

"*The Yogi* ever united with the self, with the mind controlled, goeth to Peace, to the Supreme Bliss that abideth in Me "

<p>Contemplate. Criticize and Act</p>	<p>Thus amidst the magnetic and charmful surroundings of Mother Nature, with the mind at peace, in the early hours of the morning, regularly and</p>
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punctually, be it for five minutes even, contemplate for a fixed time daily on the Divine attributes and on the Virtues you wish to cultivate and develop. Look at them from various points of view, criticize them, dwell on their side issues, imagine yourself as in full possession of them and using them to the best advantage under such possible circumstances of actual life as demand their exercise in full. Be so saturated with their ideas, so absorbed in their con-

temptation as to become one with them. Let them form an integral part of yourself, of your inner nature, so as to move you to do the right and the good automatically just as the occasion for them arises.

In the beginning of your practice, you may perhaps be simply reminded at the moment of action what your behaviour ought to be at the occasion but may be carried away all the same by the force of your old habits and the influence of your lower

anture and hence may not succeed in acting rightly upon the instant prompting. If so, leave not your practice all at once but persevere though failing again and again in your feeble attempts. And, be not disappointed in your continued failures to remove the evils firmly fixed in your lower nature by your own long usage of them in the past

Be sure that the end is yours and you will win, for every failure brings you nearer to success, and beware that de-

pression, dejection, or disappointment is just a useless waste of your energy at the time when you stand in need of it the most. Be always hopeful and cheerful, therefore, and apply yourself to your work ever with renewed vigour and energy, with greater zeal and fervour at every failure, until you do win over the cause for which you fight so hard and ceaselessly.

the right desires, and the points that count for success.

Watch unceasingly, and just before you wish to dwell on a thought, long to cherish a desire, want to speak a word, or like to do an action, put the two searching questions to yourself, namely, (I) "Is the thought, desire, word, or action noble and unselfish, kind and helpful, true and useful?" (II) "Does it fall in a line with the ideal in view.?"

If you don't get satisfactory answers to your questions, then better it is to give up the thought, desire, or action at once, to cut short at the very root before it is too late, to nip the evil in the very bud before it has time to flower and flourish into sin and sorrow.

Let not your evil thought, develop into a wrong desire or a wrong desire find vent in wicked words or harmful action.

Discourse 2nd verses 62, 63 and 64.

Learn that, "Man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire, from desire anger cometh forth"

"From anger proceedeth delusion, from delusion confused memory; from confused memory the destruction of Reason, from destruction of Reason he perishes."

"But the disciplined self, moving among sense objects with senses free from attraction and repulsion, mastered by the Self goeth to peace"

But to master the self successfully is to understand the right way to deal with your desires and deficiencies. It would not do to fight with the evils and wrong desires you wish to drive out of your mind, for in so doing you may simply succeed in strengthening them all the more, making them perhaps more persistent and stubborn to resist or push out.

Hence, to be crowned with success, ignore the wrong desires totally at the moment, be quite indifferent to the evils for the time, give no thought to them either offensive or defensive, whatever, so that they may in course of time, of themselves, pine and starve away simply for want of food to nourish them. On the other hand, visualize strongly their opposites and concentrate intensely on the good desires and virtues. Meditate deeply on the beneficial in-

left to them than to drop away and perish. Hence, cultivate and cherish only the good and virtuous thoughts and desires, and let them grow and develop at the cost of those that are bad and evil

Let not your lower nature get the upper hand, let not the slave usurp your royal rights. Assert, bold and strong, your supremacy over it and control it with a masterly hand. Let the dominating mood of your musing mind be always full of the glory

of your spiritual goal which shines out ever so bright on your mental horizon that you never lose sight of it for a moment even.

Encouraged thus and made strong, your Higher Nature will not only maintain its own against the Lower but is sure to conquer it quickly in the end. It will eliminate all of its selfish elements, its narrowness and bigotry, and lifting it to its own level will soon transmute it into its own higher nature,

family, or to your neighbour, to the poor and the suffering, or to anybody who needs your assistance, it does not matter much. But make it a point, not to let a single day pass without one good deed at least, one little service humbly performed in the name of the Lord, to bring to your mind satisfaction and pure joy as you retire each night for the well earned rest.

Turn it into a habit and you will not fail to catch the greater opportunities of wider and

higher service just as they come in your way. Take care of the little acts of service, and the greater acts will take care of themselves. Work on boldly amidst the most trying circumstances, stand the tests bravely, and fight out the temptations fearlessly, for you can safely rely on the all winning wisdom and dauntless courage born of your daily meditation and varied experience to serve you in good stead when the need arises

As thus you hasten your evolution by doing your mite of persistent good, you only pay off your Karmic debt at a

A strange
contradiction.

more rapid rate. The harder you work, the more of your 'Sanchit' or collected Karma of the past falls to your lot to be worked off more quickly, in order, of course, to let you get rid of the bad Karma of your past, to exhaust it as soon as possible. And the apparent result to which

it leads is that the harder you work to make your life more virtuous, pure, and truthful, the greater the suffering, pain, and misfortune in which you may be involved.

Until, of course, the whole of your suffering in store has been spent on you to the smallest item and you are left free of the unwieldy burden to run fast your course of healthy and spiritual life unhindered and unobstructed, until then, no doubt, you may sow good

and reap evil to all external view. You will feel to your quick the strange contradiction, but such are the wily ways of occultism.

Mark well the step you take, for hides
The Danger. here one of the chief dangers that always beset the direct but steep path of the Royal Yoga. You may be tempted to leave off your work just when you are nearing the end of one or other stage on the Path.

Be firm, therefore, and persevere ; be always on your guard under the trials, and be not demoralised but think of whatsoever comes to your lot or happens, as none other than what is most fit for the occasion and for your ultimate good, as kind and merciful beyond measure, which your tiny intellect is far from understanding. Accept it with ungrudging heart and feel bound in gratitude coming as it is from One to whom your real good is always

the care, to whom whole humanity is His dearest child.

Remember, the trials you meet with are very necessary to make you strong. They form the fire and furnace, already referred to, through which each and every soul must pass to burn away all dross of sin and sorrow, in order that it may come out pure, shining, and happy, worthy to stand before the Glorious Presence.

Again, it may so happen, that
 by your intense
 efforts for active
 good, by your con-
 scious endeavours
 for self control, by your taking
 special care to build character,
 you may perhaps draw upon
 yourself the moral and spiritual
 forces with such a sudden rush
 and outpouring as to push up
 your virtues and vices to the
 very surface and show them so
 prominently and clearly in your
 external actions as never before

Another
 Danger

Your vices may be but making their last attempts to hold their own, to grip you for their life as strongly and fiercely as they can, and in spite of all your efforts and endeavours to the contrary, you may for the time seem to be going backwards instead of forwards, sinking down rather than rising up.

You may thus be quite bewildered for the time at the unexpected turn of events and the change of your very nature, and perhaps seeing no apparent

good coming out of all your persistent efforts and finding yourself rather the worse for it, you may begin to feel disheartened and may actually come to the point of dropping out of the path for good, if you do not take special care and be not wisely guided. Mark! Conceals here another danger on the spiritual path.

Know this not an occasion for disappointment or leaving off what you have almost accomplished, rather, learn to your satisfaction, feel sure and be

happy that these are the signs of your nearing success, that you are now at the final task of lulling out perhaps the last remnants of the evil hiding in you. Hence, persevere as before, work harder yet, kindle the fire of your energy and zeal to burn away the dross that still remains and purify yourself inward and outward as best you can.

Be Pure,
Patient, and
Wise.

Let purity be your motto. Purity of thought, word, and deed, purity of diet, dress, and surroundings. Be like the burn-

ing fire, pure and purifying, illumined and illuminating.

Be not impatient but hold on your own and you are sure to succeed soon. Be also very careful and watchful, for the vices finding defeat may appear in subtler forms, perhaps in the garb of seeming virtue, and may try to seduce you, to make you fall from the position gained. Be wise and discriminate not to fall a victim into their wily snares. Be not led away by the apparent attractiveness of an idea but go

behind it, think before you act,
 judge before you decide, for the
 smallest item now matters much

Above all, bring harmony into

Harmony of Rest and Work.	your life with equal rest and work Follow the Law of Nature as manifest everywhere Just
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as days and nights, the changing
 seasons, the life and death, the
 evolution and involution of the
 universe itself, all succeed each
 other and follow in due order
 giving Nature the required har-
 mony of rest and work, so also

let your own work and rest be harmonious and equally poised, alternating at equal intervals, for equal periods, in equal amounts, so far as possible. This is necessary from the economical point of view to gain the greatest amount of work from a loss of the smallest amount of energy. Let there be no waste either way, in rest prolonged or work overdone.

Work strenuously and hard to gain your object but take also sufficient rest to recoup your

the one hand, perhaps to end in a dead stop soon after, or to work so hard and at such a stress as to break your constitution and be useless in the end, or, on the other hand, to go so slowly, rest so long, and work so little as to be of practically no use either to yourself or to anybody else, proving yourself a mere burden on the shoulders of others. Come out of the ranks of the helped, therefore, to work, and be one of the helpers, but do not over do yourself lest you

fall again into the pit you have
risen from

Be not led away by Rajas
(mobility) too far,
Rajas, Tamas not be overcome by
and Sattva. Tamas (inertia), but
make use of both
in Sattva, (harmony, rhythm or
balance), alternating rest and
work in due proportion accord-
ing to your strength and energy
and finally do rise above them.
Both Rajas and Tamas are use-
ful in their own particular way,
only if they are guided by

Sattva on right lines, in order not to preponderate one over the other

It is only when one of the elements or qualities begins to dominate, to increase out of proportions that it becomes not only a source of bondage, a bar, an obstacle in the way of the desired freedom but also a cause of suffering, of pain, and of disease, for a conflict atonce ensues between the disturbed elements to regain their lost equilibrium for a healthy existence.

Any of them overdone not only destroys all harmony, all balance but in its reaction injures both the doer and the work he does. It is only in equilibrium that you find peace, health, and harmony, or 'Shanti' Hence, work and rest, and work again to scale the ladder of evolution of which the steps are made of rest and work alternate And lose not your balance, nor jump too high, lest your fall might prove ruinous to you.'

The secret of success is to work without haste, without rest, ever carrying yourself steadily, harmonised and balanced, and self-controlled by Sattva in the thoroughly regulated and disciplined Path of Yoga, or Union with the Self, attaining which there is no staying forth, no moving aside by the greatest grief or joy.

Discourse Gih, verses 19 to 23

"As a lamp in a windless place flickereth not, to such is likened the Yogi, of subdued thought, absorbed in the Yoga of the self "

‘That in which the mind finds rest, quitted by the practice of Yoga, that in which he, seeing the Self by the self, in the Self is satisfied,”

‘That in which he findeth the supreme delight which the Reason can grasp beyond the senses, wherein established he moveth not from the Reality,”

‘Which, having obtained, he thinketh there is no greater gain beyond it, wherein established, he is not shaken even by heavy sorrow,”

“That should be known by the name of Yoga, this disconnection from the union with pain. This Yoga must be clung to with a firm conviction and with undepending mind ”

Again, as life is for work, so
death is for rest,

Rest is also — rest of physical
Work activity but per-

haps intense work
of mental activity, of mind freed
from the cumbersome process
of working through the dense
physical brain in physical envi-
ronments. For rest only means
outer inactivity, mostly to give
full play to the inner activity,
(the source of all outer life),
to let loose the spiritual energy,
in order to make manifest what

is unmanifest, to reveal what is hidden, to make patent what is latent. The soul in its own subtle plane of thought works with a facility undreamt of here, it meditates on the experiences of the lives past and projects its plans into the lives future

As in the Microcosm, in the string of Human Lives, so in the Macrocosm, in the divisions of Divine Life, the once busy Manifested Universe involves itself into the absolute

silence of the Hidden, the Unmanifested, only to reveal itself again after a period of rest, which is perhaps full of profound meditation for the evolution of the Universe again in yet greater wonders and splendours more sublime. The marvellous process of rest and work is thus continued to infinity in the unfathomed depths of Eternity.

Hence, work to strive, to know, to learn, to practice, to teach, but rest to meditate, to disci-

minate, to judge, to form plans and schemes, to accumulate energy for further achievements, for further work, for fuller and higher life in future

Again, rest seems pleasant and

<p>Philosophy of Rest and Work and of Pleasure and Pain</p>	<p>work sometimes painful but work is also a pleasure when the mind is calm and at rest, when there is</p>
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Shanti, while the rest itself turns into pain and monotony when the mind is restless and

disturbed, when there is Ashanti. interest as an offering unto Him, Hence both rest and work may be pleasant or painful according as the mind is calm and concentrated, or disturbed and deflected. The happiness, therefore, lies within not without. Not in the outer circumstances is in the pain or pleasure but it is in the attitude of mind you look at them

Just as, the real obstacles to your progress, the real miseries of your life are not so much

made of what you experience in the outer world, but are really to be sought in the recesses of the inner world of your own construction, in the depths of your own mind, so also the real happiness, the true treasure of sweet 'Shanti' lies deeply buried in your own consciousness.

Hence the need for right meditation, the chief
 Need for weapon in your
 meditation, hand to overcome
 all obstacles, to
 clear away all barriers, to dig

out the hidden treasure of your inner consciousness, and to enjoy the eternal peace.

If, therefore, you want happiness, even here and now, wait not for final liberation, for the far off 'Nirvana,' but meditate and be free at once, take pleasure and pain equally, harmonise your soul in rest and work, keep the balance of mind in stable equilibrium, and work in Constant Bliss rising above the pairs of opposites, crossing over the threefold qualities, and entering

*"For I am the abode of the Eternal,
and of the indestructible nectar of im-
mortality, of unmemorial righteousness,
and of unending bliss."*

Be true to yourself and you
will be the true
Be true to servant of the Lord
yourself keep open your
mind unprejudiced
and devoted, and the divine in-
fluence will flow through it; make
the channel wider and deeper,
and the spiritual bliss will pour
into it and out to others more
fully and unobstructed. Be
happy and shed happiness all

around. Be good and do good. Be conscious of your own divinity and evoke the divine in others. Move about fearlessly, free and happy, radiating glory, wisdom, and bliss. Be a Jivan Mukta, Saved in Life, while you are in the world, and you will be Videh Mukta, Liberated in Death, when you are out of it.

It is only at such a stage that you can truly renounce, or rather True renunciation the world renounces you, frees you from its bondage, having no-

thing to give you more, nothing to show you new, nothing to attach you with, unless you yourself choose to benefit the world by your personal example and practical teachings

The wide world is your home, where ever you go, and is ready to serve you as a Slave at your slightest biddings for you are now its Master.

Discourse 5th, verse 6

"But without Yoga, O mighty armed, renunciation is hard to attain to, the Yoga-harmonised Muni swiftly goeth to the Eternal"

you to rise from the human to the divine, to his own plane of consciousness. If you only go a step forward towards him, in your innocence and sincerity of heart, he comes a hundred steps down, nay more, in his infinite love and unbounded compassion to welcome you, to receive you in his most loving embrace

No sooner than you do something ever so little, but definite, good, and helpful in His name, something which makes you sacrifice, a little of your own

interest as an offering unto Him, He recognizes your humble effort and gives you a greater and better opportunity for unselfish service, availing which you may be so much the nearer unto Him. If you note, the circumstances seem to change of themselves, giving you a freer and wider scope for work and it rests with you to take the opportunity offered, to catch the time by the forelock and utilise it to the best advantage, or let these go by, pass by you unnoticed and uncared.

Hence, watch for all opportunities, however small, for they come but once, and avail yourself of them as best you can; in short, watch and work.

Do you feel that your tiny efforts for doing good, for reform
 The Lord's Promise. go for nought in the mighty struggle of the world, which is wallowing in the mire of sin and sorrow?

Do you fear that your endeavours are infinitely small to resist the wave of strife and war,

of struggle and unrest prevailing all over the world ?

Do you feel helpless to think that your small bit of spiritual work will sink into nothing against the enormous opposing forces which are invading the world to-day ? Then feel not shy or forlorn, take courage and work fearlessly, for the support of the Almighty is behind you, as it is at the back of every righteous cause. And also, if need be, has He not Himself promised to come down

to remove Adharma and establish Dharma from age to age.?
Remember —

Discourse 4th, verses 7 & 8.

“Whenever there is decay of righteousness, O Bharat and there is exaltation of unrighteousness, then I Myself come forth ”

“For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age.”

And never was an age, since the last condescension of the Lord in Mahabharat, so marked by unrighteousness, so universal in sin and suffering, so widely

volved to-day, and invoking the Lord to fulfil His promise, to grace the world once more with His August Presence and save it as of yore from the great abyss of sin and sorrow to the very verge of which the world has now driven itself; a task tremendous, which none else dare perform but the Lord Himself, the Creator and Preserver of all. Join, therefore, your own voice, though feeble it be, to the universal prayer, try to augment the peace and comfort of the world

in your own wee little way and the Lord recognizing the very weekness of your individual efforts will pour forth a part of His own strength into you, nay, He will not be long to relieve the sufferings of the world at this critical juncture, as of old, by the might and splendour of His Personal Presence amidst you.

If you want the privilege to
 work with Him
 The great when He comes, to
 privilege. belong to the
 chosen few, His
 sacred band of workers, to be

among His apostles, then begin to work for Him NOW and at once, to live, to live a life of utter dedication unto Him, to sing out the song of your earthly existence in perfect unison with the wondrous music of His flute, the practical Gītā. Take His shelter, worship Him alone, and your salvation is guaranteed.

Discourse 9th, verse 22.

"To those men who worship Me alone thinking of no other, to those ever harmonious, I bring full security"

You are thrice blessed to be living in an age full of amazing changes, which auger and foretell the return of the Lord in the immediate future Listen with rapt attention to the Divine Music, and sing, and play, and work Let every work be a pleasure, made holy in the service of Sri Krishna, and every moment consecrated in devotion to His loving memory.

See Him every where!

Sing, Aum! Hari!! Aum!!!

Sing, fair and well!

And you will not find it amiss.

Discourse 8th, verses 13 to 15

"Aum! the one syllabled Eternal,
reciting, thinking upon Me, he who
goeth forth, abandoning the body, he
goeth on the Highest path"

"He who constantly thinketh upon Me,
not thinking ever of another, of him I
am easily reached, O Partha, of this
ever harmonised Yogi."

"Having come to Me, these Mahat-
mas come not again to birth, the place
of pain, non-eternal, they have gone to
the highest bliss"

AUM!

ERRATA.

Page.	Line	For.	Read.
3	6	furnance	furnace
9	9	versce	verses
10	5	duty.	duty,
11	7	fall	fall,
28	3	higent	higent "
34	1	well be,	well, be
37	10	splendur	splendour
39	6	them	their
41	8	Discourze	Discourse
60	16	impluse	impulse
62~	10	are	arc
78	7	than	then

ERRATA.—(Contd)

Page.	Line.	For.	Read.
90	9	sprituality	spirituality
91	2	its by	by its
96	3	combind	combined
102	8	folk	cry
110	4	then	them
119	7	faith, is	faith is,
120	6	satinity	satanity
138	1	anture	nature
178	2	interest	Omit the
		. Him	line
178	10	is in	is

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